



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

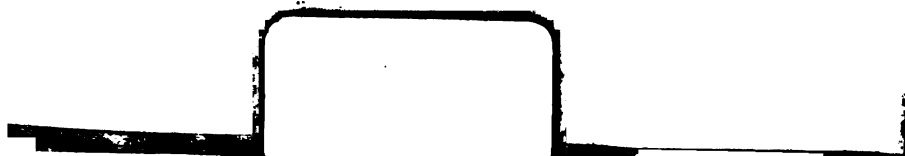
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>







A
S E R M O N,

DELIVERED AT THE
O R D I N A T I O N
OF THE
REV. SAMUEL W. COLBOURNE,
TO THE
PASTORAL CARE OF THE
WEST CONGREGATIONAL CHURCH AND SOCIETY,
IN TAUNTON,

AUGUST 30, 1809.

BY BENJAMIN WOOD, A. M.
PASTOR OF THE CHURCH IN UPTON, MASSACHUSETTS.

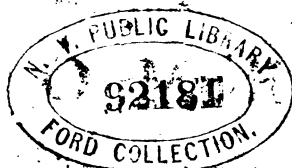
TAUNTON, MASSACHUSETTS:
PRINTED BY SEWALL GOODRIDGE.

1809.

BDG. NO.

6893

104





AN

ORDINATION SERMON.

II. TIMOTHY, ii. 15.

STUDY TO SHEW THYSELF APPROVED UNTO GOD.

THIS direction was given by the Apostle Paul to Timothy. After reminding him of many things pertaining to his office as a christian minister, he exhorts him, among other things, to "study to shew himself approved unto God." To him ministers are accountable like all other men : For they are his stewards. In them he has reposed a trust of the highest responsibility. There is no employment in life that involves such serious and solemn consequences, as dispensing the gospel of the grace of God. It highly concerns all those, therefore, who enter on this sacred work, that they study to please God, in order to secure to themselves his approbation and blessing.—Hence the words of our text naturally suggest this general observation :
IT SHOULD BE THE GOVERNING PRINCIPLE WITH MINISTERS, IN THE DISCHARGE OF THEIR DUTY, TO PLEASE GOD.

In illustrating this subject, I shall endeavour to make appear,

I. What is necessary for ministers in order to please God : And,

II. Shew why this ought to be a governing principle with them.

I aim to make appear,

I. What is necessary for ministers to please God. And here I would observe,

1. They must possess a *good heart*. By a good heart we mean one that has been renewed by the Holy Ghost. It essentially consists in holy affections. Every man is denominated either a saint, or a sinner. As is the heart, so is the moral character; for it is the heart, that characterises the man. No person, antecedent to a change of heart, does any thing that is acceptable in the sight of God. Accordingly his best doings are reprobated in the holy scriptures. "The sacrifice of the wicked is an abomination to the Lord." Passages, of a like import, are too numerous to mention. As long as the fountain remains corrupt, so long the streams will be polluted. A good heart is so necessary to render the doings of men acceptable to God, that he never was, and never will be pleased with any where this is wanting.

An inventive genius, a retentive memory, an aptitude to teach, accompanied with the most agreeable manners, and with the most commanding eloquence, will not supply the place of a good heart. In this connexion, how forcible are the words of Paul to the Corinthians! "Though I speak with the tongues of men and of angels, and have not *charity*, I am become as sounding brass, or a tinkling cymbal. Without faith it is impossible to please God." As he forbids and rejects a bad heart, so he requires and accepts a good heart. A good heart comprises all that the law, or the gospel requires. When a man is brought to possess a *good heart*, old things are done away. His high imaginations are prostrated, his will is bowed, and his affections are placed on things above. He, who is the subject of this change, feels friendly to the character, law, and government of God. He receives the record that God hath given of his Son, and relies on the merits of Christ alone for salvation. With all such Jehovah is pleased; and he puts upon them the endearing appellation of children. Ministers, therefore, in order to please God, must possess a good heart. For, so long as they are destitute of this, they can never approve themselves unto him, by anything that they can either do, or say. For they

will remain in the same state with the unsanctified part of their hearers. They will retain the same selfish views, and the same selfish feelings.

2. Ministers, to please God, must be attentive to their conduct in life. This is a matter of great importance. For God is not only attentive to their hearts; but he is attentive to all their conduct in life. His ever watchful eye is fixed on them in the closet, in the study, in the family, in the pulpit, and when called among the people of their charge. He hears and sees all that they say or do. It becomes them, therefore, to walk circumspectly: And even the very gospel which they profess to preach, requires circumspection both of heart and life.—Christ, on a certain occasion, observed to his disciples, “Let your light so shine before men, that they may see your good works; and glorify your Father which is in heaven.” Impressed with this sentiment, ministers should go forth to act their part in life; and at all times, and on all occasions, exhibit that conduct that becomes the gospel. This Paul made to appear in what he observed to Timothy, a younger brother in the ministry. “A bishop must be blameless, vigilant, sober, of good behaviour, given to hospitality, not given to wine, no striker, not greedy of filthy lucre, but patient;

not a brawler, nor covetous. Moreover he must have a good report of them which are without." Also, "an example of believers, in word, in conversation, in charity, in spirit, in faith, and in purity." The motives to a holy life, in ministers, are numerous and powerful. By living as becomes the gospel, they will not only please God, but they will enforce the doctrines and duties of christianity by their *examples* upon the hearts and consciences of their hearers. This will clothe all their instructions with light and power. They will then preach *out* of the pulpit as well as *in*. And their light, shining before the world, will put to silence the objections of infidels; and stop the mouths of gainlayers.

3. Ministers, to please God, must make a full and fair exhibition of divine truth. This he requires, and this he may reasonably expect.—His direction to the Prophet Jeremiah is, "Go to all that I shall send thee, and whatsoever I command thee *thou shalt speak*." God's directions to Ezekiel, are the same: "Son of man, I have made thee a watchman unto the house of Israel; therefore, hear the word at my mouth, and give them warning from me. And thou shalt speak *my words* unto them, whether they will hear, or whether they will forbear."

Passing from the Old to the New-Testament, directions are no less solemn, falling from the lips of the infinite Majesty. "Take heed to the ministry that thou hast received of the Lord, that thou *fulfil it*. I charge thee *preach* the word." These commands imply, that ministers are under obligations to make a full and fair exhibition of divine truth to their hearers. If they fail in this, instead of pleasing God, they will justly incur his righteous displeasure. Since the scriptures contain a perfect system of doctrines, which are honorable to God, and profitable to men, ministers are not to select *one doctrine*, and totally *reject* another; but they are, at proper seasons, to make a full and fair exhibition of the *whole truth*. Keeping their eye fixed on the Bible, from which they are to take their sentiments, they will give a scriptural exhibition of the character of God, of the character and works of Jesus Christ, and of the character and operations of the Holy Ghost. They will exhibit the nature and extent of the divine law—showing what are its requirements, and what its penalties. They will exhibit the divine government, not limited, but universal—embracing all events, including all beings, and comprehending all worlds. They will exhibit the *entire enmity* of the natural heart—

urging the immediate duties of faith and repentance, and enforcing them by every powerful motive, arising from life and death, heaven and hell. They will exhibit the purpose of God in designating the vessels of mercy, and the absolute necessity of regeneration by *special grace*, to qualify men for heaven. They will exhibit the atonement of Christ, consummated on the cross of Calvary, as the only foundation of the sinner's justification before God. And they will exhibit the perseverance of the saints, the resurrection of the dead, the final judgment, and the everlasting destination both of the righteous and the wicked—the former rising from glory to glory, whilst the latter are sinking deeper and deeper in complete and endless perdition. In preaching, the Prophets, Christ, and the Apostles made a full and fair exhibition of divine truth. They kept nothing back through fear of giving offence to their hearers. And so must all those who sustain the character of ministers, if they mean to please God. They must not shun to declare the *whole counsel* of God. To determine what *this counsel* comprises, they are to repair to the scriptures, and abide their decision.

I add once more,

4. To please God, ministers must give themselves to their professional work. They must not

only give their *hearts*, but they must also give their time, their attention, and talents to their work. The solemn charge given to Timothy in particular will apply to ministers in general. "Give attendance to reading, to exhortation, to doctrine. Meditate upon these things; give thyself *wholly* to them." He, who employs a laborer to work in his field, may reasonably expect that his *whole* time will be spent in his service. The interest of the study, and the interest of the field are incompatible with each other. "No man, (says the Apostle) that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Those, therefore, who are invested with this sacred office, ought to avoid, as much as possible, the entanglements of this world; and give their time and attention to their professional work, that their *profiting* may appear unto all. For them to instruct their people to advantage, they must instruct themselves.

A wide and extensive field is open for their improvement in knowledge—"A field boundless as the works of creation, extensive as the government of God, and unlimited as his perfections." The volumes of nature, of providence, and of grace are open before them. From these

sources they may derive instruction, which will not fail of enriching their *own minds*, and the minds of their hearers.

I pass to *they*,

II. Why it should be the governing principle with ministers, in the discharge of their duty, to please God. — It is hoped that no one present will feel himself discharged from this duty, because the subject has been applied particularly to *all* ambassadors of Christ. For it is the duty of *every man* to study to please God, whether his station in life be high or low, public or private. All men are under constant obligations to make the will of God their rule, and the divine glory their ultimate object. But, however, in no class of men is this duty more pressing than on the ministers of the gospel: And for the following reasons.

1. The office which they sustain, is inconceivably solemn and important. The stations which some men are called to fill in life, are more important than others. The responsibility is commensurate with their office. More important is the office of a general, placed at the head of an army, when the lives of thousands are at stake, than one in a subordinate rank. More impor-

tant is the office of an ambassador, sent to a foreign court to transact the business of a nation, than that of the individuals for whom he treats. And more important still is the office of a christian minister, placed on the walls of Jérusalem, to set before men the truths of the gospel, than what can possibly be attached to his bearers. They derive their office from the King of kings. They are his ambassadors, sent forth to treat with those who have revolted from his government. The nature and design of their office ultimately respect the glory of God; and the salvation of immortal souls. If they study to please God, they will be instrumental of promoting his glory, and of advancing the Redeemer's kingdom. For the glory of God is promoted, and the Redeemer's kingdom advanced, when sinners are turned from darkness to light. That the office of ministers is inconceivably solemn and interesting appears from what God said to the Prophet Ezekiel. "When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity, but his blood will I require at thine hand; yet, if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his

iniquity, but thou hast delivered thy soul." What awful sanctions to ministerial fidelity ! How solemn, and interesting is the effect of preaching. This the Apostle has made to appear, where he said. "For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish : To the one *we* are the savour of death unto death ; and to the other the savour of life unto life : " Who is sufficient for these things ? What employment more solemn ! How closely connected with future and interminable scenes ! Since, therefore, the office devolving on ministers is so inconceivably solemn, as it respects the glory of God, and the advancement of Christ's kingdom ; and both as it respects themselves, and their hearers, they should make it their governing object to please him, by illustrating his character, unfolding his doctrine, and faithfully vindicating his cause.

2. It should be the governing principle of ministers to please God, because it is only on this ground, they may reasonably hope for success in preaching. There is more encouragement to hope that those will be succeeded, who perform the duties of the ministry with an ultimate desire to please God, than though this were not their governing object. They will not hold their peace when they see the sword coming on those

committed to their care. Like Abraham they will plead with God to save and not destroy. And we have reason to believe, that in answer to their humble fervent prayers, showers of divine grace have fallen, producing the most astonishing effects. What success attended the preaching of the Apostles! Witness the memorable sermon preached by Peter. The word dispensed by this holy Apostle, was made quick and powerful. Thousands were led to relinquish their controversy with God, and to embrace the only hope set before them in the gospel. It is said, that "the effectual fervent prayer of a *righteous* man availeth much." But what reason have we to expect that the labors of those who, instead of seeking to please God, seek to please themselves, will be owned and blessed? Though God is able to overrule their selfish pursuits to promote his own glory and the general good; yet he characterises them as *unprofitable servants*. For, being destitute of grace, they will neglect, or oppose every other interest but their own. For there is no other interest in the universe, when put in competition with theirs, that appears of so much importance to them. Ministers, therefore, should seek to please God, for they cannot reasonably hope for success, in dispensing the gospel of his grace, on any other ground.

3. This should be their great and governing object, because they must give an account of themselves to God.—That there is a day of final retribution, is the voice both of reason and scripture. This serious and solemn scene, Paul kept in view, not only in his letters, but also in his preaching. When the work of ministers is ended, they must appear before the enlightened tribunal of Jehovah to give an account of their stewardship. Then, O then, what a solemn account will they have to give! They must then give an account how they have improved their time and talents. They must then give an account *how* they have preached, and *what* they have preached—and as all their views and feelings will be disclosed to the inspection of the collected universe, it will then appear whether they have had a proper sense of the worth of souls, and earnestly desired their salvation. And it will *then* appear, whether they have made it their governing object to please God, whilst executing their mission, by endeavoring to promote his glory, and to spread abroad the triumphs of the cross. Great, inconceivably great is the responsibility of a gospel minister; and dreadful will be his condition, if he betray his trust, and neglect his duty.—Yes, my brethren, the blood of souls will be found in his skirts.

Once more,

4. Ministers should study to please God, for such as do thus will at last be owned and blessed. The Judge will, at the great day of reckoning, pronounce on them this benediction, "Well done, good and faithful servants." The part they have acted, will be approved of by all holy intelligences. The gates of everlasting glory will be opened for their admission into the paradise of God.

"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever. Be thou faithful unto death, and I will give thee a crown of life."

IMPROVEMENT.

1. If it should be the governing principle with ministers, in the discharge of their duty, to please God, then they are sure to displease the world. "No man can serve two masters.—Ye cannot serve God and mammon." For light and darkness, sin and holiness are not more opposite. It is a fact, too notorious to be denied, that the world *always* have been displeased with those, in a greater or less degree, who have made it their study to please God, both in *living* and *preaching*. It

was on this account they were displeased with the prophets. They had no wish to secure the friendship of the world, at the expense of duty. Feeling their high responsibility to God, they discharged *faithfully* their mission. And what was the consequence? The sacred history informs us. These messengers of peace were persecuted—obliged to flee from place to place, and from city to city: “Go (said Amaziah to Amos,) O thou Seer, flee thee away into the land of Judah, and there eat bread, and prophesy there: But prophesy not again any more at Bethel, for it is the king’s chapel, and it is the king’s court.” Christ was a preacher. He came down from heaven not to do his own will. It was his governing object both in *living* and *preaching* to please his Father. But in doing this he greatly displeased the world. And at length he was accused, condemned and crucified. The world was greatly displeased with the Apostles. And Christ foretold them of this, when he sent them forth to preach. “Go your ways; behold I send you forth as lambs among wolves. And ye shall be *hated* of all nations for my name’s sake.”

These predictions they found to be true. As the Prophets, Christ and the Apostles displeased the world, so do those who plainly tell them the

whole truth, at the present day. Opposition therefore still exists. Though its tone may vary, yet the feelings of the natural heart have *always* been the same since the apostasy. They are generally saying to the Seers, *see not*, and to the prophets, *prophesy smooth things*. Ministers, therefore, are sure to displease the world, if they live, and preach and pray in such a manner as to please God. "If I yet pleased men, I should not be the servant of Christ."

2. If it should be the governing principle of ministers, in the discharge of their duty, to please God, then they are exceedingly criminal, who oppose them for it.—The gospel ministry is an institution of divine appointment. It has its origin from heaven. Those, therefore, who are called to dispense the gospel, and faithfully perform their duty, are instrumental of promoting the glory of God, and the best good of their fellow men : And whilst they are endeavouring to promote these great and glorious objects, they ought to be *encouraged*, and not discouraged ; they ought to have their hands *strengthened*, and not weakened. They that will oppose the ministers of Christ, give the most clear and decided evidence that their hearts are extremely corrupt. How criminal were the Jews, for opposing the Prophets,

Christ and the Apostles ! These servants of God manifested no disposition to *injure*, but to do them good. And how exceedingly criminal are those who oppose the ambassadors of Christ, because they study to please God ! Such conduct is criminal, for it is opposing the designs of benevolence. It is opposing God. It is opposing Christ. It is opposing the gospel : And it is opposing the *special operations* of the Holy Spirit. " He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me."

3. If it should be a governing principle with ministers, in the discharge of their duty, to please God, we hence see, why some preachers are so much more acceptable to the *world* than others.

It is not because they are more *exemplary* in their daily walk. It is not because their *sermons* contain more instruction, or are delivered with more engagedness and solemnity. But is not this the reason ? Instead of seeking to please God, they seek to please the world. Do not many acquire their popularity, by studiously avoiding to say any thing about those soul humbling doctrines, which are a stumbling block, and a rock of offence to the wicked ? Do they not glide smoothly upon the surface, by entertaining their

hearers with some *partial views* of christianity; and never exhibit, in a clear and distinguishing manner, the essential truths of the gospel? The false prophets of Israel were more acceptable to the *unsanctified*, than those were who spake as they were moved by the Holy Ghost. Whilst the former flattered the pride, banished the fears and encouraged the false hopes of men, the latter communicated faithfully the *whole counsel* of God. This was displeasing. And multitudes in every age have exhibited a great partiality for those who are ready to accommodate their discourses to suit their hearers. "And my people love to have it so." We therefore see why some preachers are so much more acceptable to the world than others.

4. If it should be the governing principle with ministers, in the discharge of their duty, to please God, then it is extremely important, that they *always* keep this in view.

Keeping this *constantly* in view, they will go forward in the faithful discharge of duty, not counting their own lives dear unto themselves, so that they might finish their course with joy, and the ministry which they have received of the Lord Jesus. Keeping this in view, they will set their faces as a flint against errors of every kind, as

they are more or less destructive to the souls of men. Keeping this in view, they will endure *hardness* as good soldiers, and never relinquish the stand they have taken, although their names may be cast out as evil. Keeping this in view, they will not be puffed up by applause, nor overwhelmed by reproach. And keeping this in view, they will attend to the solemn duties of their office with holy diligence and zeal, and feel willing to spend and be spent in order to promote the best good of their fellow men. Governed by a principle superior to the world—a principle which connects all holy intelligences, both in heaven and on earth, they will not be discouraged if *success* do not attend their labors. For even then they will rest assured that their judgment is with the Lord, and their work with their God. Ministers therefore should, at *all times*, keep in view the great design of their mission.

5. If it be a governing principle with ministers, in the discharge of their duty, to please God, then they will make it appear.

It is an observation made by a very celebrated divine, that “preachers *always* discover their ultimate aim to every discerning hearer.” If they mean to please God, they will make it appear: or, if they mean to please men they will make *this* also

appear. If it be a governing object with them to please God, they will be careful to watch their own hearts. They will exemplify that religion which they preach to others in all their pursuits : whether, therefore, at home or abroad, they will leave this indelibly impressed on the minds of men, that they mean to serve the Lord. In preaching, they will exhibit a *fixedness* in the doctrines of grace, and these will constitute the prominent feature of all their public discourses. Realizing the greatness and glory of the Omnipresent God, and the inconceivably solemn and endless consequences of their preaching as they respect *themselves* and their *hearers*, they will address their hearts and consciences with all that engagedness and fervency which the nature and importance of the subject demand.—Thus, by their living and preaching, they will not fail of commending themselves to every man's conscience in the sight of God.

6. In view of what has been said we learn, that none ought to be introduced into the ministry, but such as give satisfactory evidence of a change of heart.—Learning and abilities are *not* the only requisite qualifications for a gospel minister. He should be a man of *grace*. He should possess that faith, that repentance, and that holy benevo-

lence, which are essentially necessary to ~~lose~~ the ministerial character. As an *unconverted minister* will not seek to please God, so none but such as give evidence of a *change of heart*, ought to be encouraged to take their stand upon the walls of our spiritual Jerusalem. Shall the blind lead the blind? "Lay hands suddenly on no man," is the divine injunction. They, therefore, who are about to receive a charge of the highest responsibility, ought to examine and see whether they possess those qualifications which are requisite for an ambassador of Christ.—But this remark more particularly applies to the Pastor Elect.

MY BROTHER.

The present scene is solemn to us, and we trust it is so to you. If the gospel have taken possession of *your heart*, it will be your study to please God, both in living and preaching. If you seek to please him, he will be pleased with you; but if you displease him, he will be displeased with you. Let it then be your governing object to please him, who is this day conferring on you a truly honorable and dignified office. What office, my Brother, is more honorable than to be an ambassador of the Prince of Peace—to treat with men on the important con-

cerns of eternity? Souls, formed for an endless state of existence, are now about to be committed to your charge. And much will depend on you in preparing them for heaven, or for hell.

Are you ready to inquire? "What is the strength of man?" Remember the gracious promise made by Christ to his ministers, "Lo! I am with you *always*." Commit then yourself, with all your cares and concerns, into the protecting arms of him who hath said, "My grace is sufficient for thee." Every year you will probably be called to bury, more or less, the people of your charge. Never, never have it to reflect, on such solemn scenes, that you did not give them suitable warning. You are entering into the field to labor, at a time when you may expect to meet with many discouragements. If you step forward, and contend *earnestly* for the faith as it is in Jesus, you will not only be opposed by the world, but even by some who are the professed ministers of Christ. But let none of these things move you. Only be faithful in the cause you have espoused, and you have *nothing* to fear. Leave consequences with him who controls the malignant feelings of men by his agency, and makes all things work together for good to them that love God. Go forward in the name and

strength of Israel's God. Exhibit the man, the christian, and the minister; and then, when you come to die, you will leave this world in triumph, and receive a glorious reward.

The Church and Society in this place, will permit me to address them, on this important and interesting occasion.

BRETHREN AND FRIENDS.

You are highly interested in the solemnities of this day. The consequences of having a minister placed over you will be serious—solemn as the judgment—lasting as eternity.

For many years, you have been as sheep without a shepherd. But the great Head of the Church has watched over you, and has been building you up. That you remain a united flock, whilst others have been rent by divisions, is truly noticeable. You are called upon to acknowledge the goodness of God, not only in this respect, but also in providing you a Pastor. A minister who studies to please God, is one of the choicest blessings of heaven. Such an one, we hope, is the man of your choice. Receive him, Brethren, and friends, as an ascension gift. Are you willing that he should live among you, and

preach among you, as one that means to please God? You will not forget that *you* have duties to perform, as well as *he*.

The settlement and support of a minister, are only a part of your duty. You must attend to his ministrations. If *these* are neglected, you cannot please God, nor answer it to your own consciences another day. His work will be arduous and difficult. Remember him at the throne of grace. Endeavour to strengthen his hands and encourage his heart. Long may you enjoy the labors of your minister. May he prove a rich and a lasting blessing to you, and to your offspring. May multitudes be converted under his ministry, and be saved from condemnation. "Finally, men and brethren, be perfect, be of good comfort, live in peace, and the God of love and peace shall be with you, and bless you."

To conclude,

My hearers, you are convened to be spectators of a very solemn and affecting scene. He, who is sending forth ambassadors to proclaim the everlasting gospel, is calling you to hear, receive, and obey the messages they bring. Your time for *hearing*, and theirs for *preaching*, will be short. At the day of judgment, a final

separation will be made between those who *re-*
ceive, and those who *despise* the gospel of Christ.
Life and death are now set before you. Make
your choice. Will you reject the glorious Sa-
viour? Will you despise his infinite grace?
O be wise! Look forward to approaching scenes
—to a dying bed—an expiring world—a gen-
eral judgment—an eternal state.



9.7.13

1. The first step is to identify the problem. This involves understanding the current situation and what needs to be changed.

6-22

